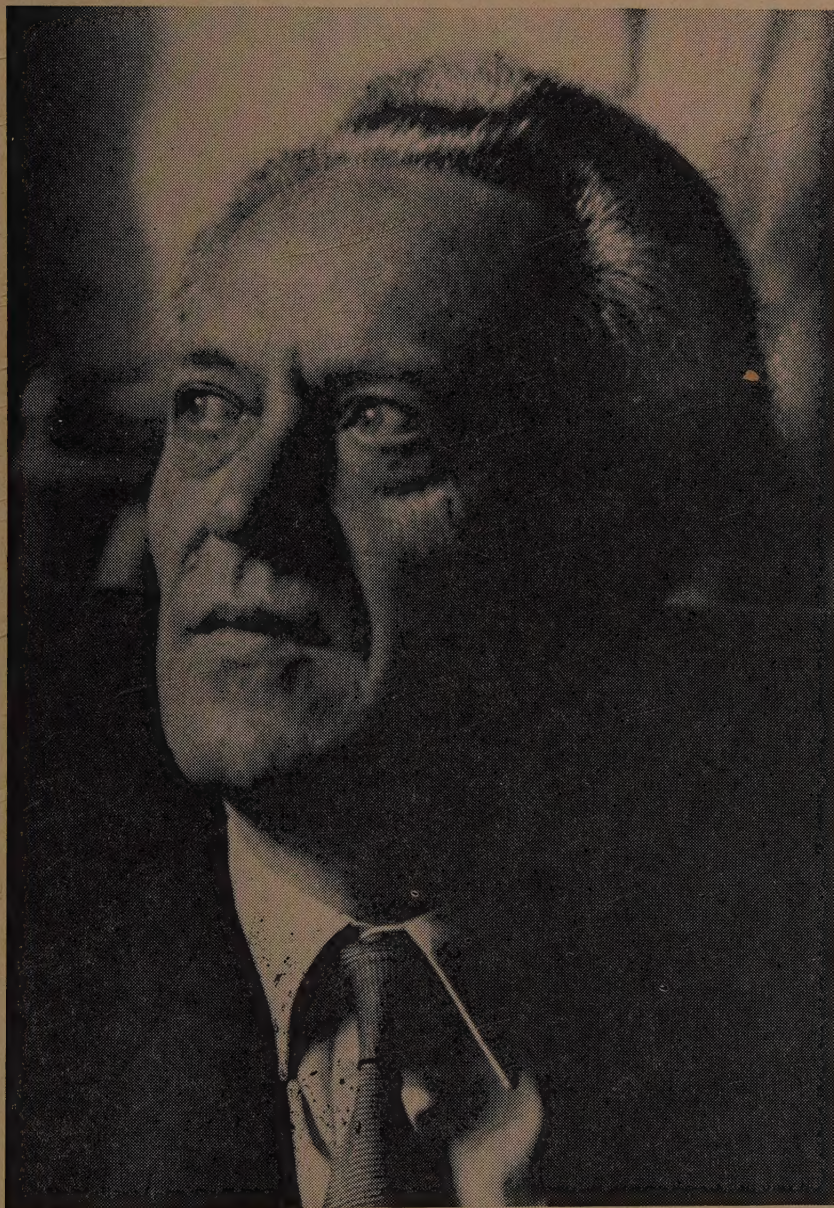


Lutheran Herald

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Bishop Ordass—Man of Indomitable Faith

No one has met this tall, gaunt,
ascetic Lutheran Bishop of Hungary without
feeling his tremendous spiritual force.
This is the story of Bishop Lajos Ordass...

A decade ago the name of Lutheran Bishop Lajos Ordass of Hungary was almost unknown outside eastern Europe. Today it stands as a symbol of indomitable faith and personal courage for the entire Christian world.

No one has met the tall, gaunt, ascetic Hungarian Primate without feeling his tremendous spiritual force. It is not an aggressive force that takes you by storm, but a force held quietly in check, a force capable of lasting a long time.

This inner strength enabled the 56-year-old bishop to withstand Communist-inspired attack, false charges, farcical trial, and eight years of isolation—two in prison and six under virtual house arrest in Budapest. It enabled him to bear privation and, with quiet dignity, to undertake weaving and knitting shawls in small top-floor quarters, thus eking out the insufficient funds allowed for support of himself, his ailing wife, and his four children.

Lajos Ordass had known privation before. Born February 1, 1901, in Torzsa in the Batschka district (now Yugoslavia), he grew up the son of a father who taught in a Lutheran country school and planned to educate his boy for the Church. Lajos had already entered the University of Budapest when World War I ended. Then

the Trianon treaty drew new boundaries. His parents were in one country, he in another.

Cut off from any further support from home, the young student earned his livelihood the best he could pursuing his studies in theology and philosophy at Sopron, western Hungary, when the theological faculty was moved there. A scholarship enabled him to go to Germany to continue his studies. Inflation made the scholarship almost worthless and the gangling boy with the shock of wavy blonde hair worked in the coal mines to maintain himself.

One way and another Lajos Ordass kept going until he was ordained in 1924 at the age of 23. After serving as assistant pastor two years he managed a term of study at Lund in 1927 and one term at Uppsala in 1928. In Sweden he established lasting fellowship with eminent personalities in the Church outside Hungary.

When he returned home to serve a dozen years in country congregations, he kept up his church contacts abroad and showed his people that Christians are a family around the world. At the same time he devoted much time and energy to organizing a Sunday school program for the whole Church and in translating Sunday school literature from Swedish and Norwegian sources.

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Man of

Indomitable Faith

Staff Writer, NLC NEWS Bureau

On the Razor's Edge

During the second World War Pastor Ordass frequently came into conflict with and spoke out against Nazi infiltration into the Church. When the nationalist regime threatened to withdraw state support from the Church, he worked out plans for an independent financial system. He tried courageously, but failed, to mobilize all Hungarian religious bodies against the execution of the Jews.

Elected bishop in 1945 of the largest Lutheran diocese, he finally made primate of all Lutheranism in Hungary. Bishop Ordass represented his Church at the first assembly of the Lutheran World Federation in Sweden in 1947 and was elected vice president.

There he gave one of his memorable sermons, short, simple words, expressing profound truths with great force and beauty. He called upon his hearers to "Work while it is day." Every one knew how short Lajos Ordass's day might be. Many begged him not to return to Communist-dominated Hungary, but he refused to desert his post. After a short tour of churches in western European countries, he came to the United States briefly to arrange with American Lutheran leaders for children's relief in his war-torn homeland.

Lajos Ordass has large, deep-set eyes under a great shadow of a forehead, high cheekbones and thin taut face. His mouth is gentle and his chin firm. Americans found him slow to smile, but boyishly charming when he did. His simple, child-like piety and his mild demeanor won him devoted friends who were to keep their faith in him through long clouded years. When

his work in the United States was done, he resolutely turned back to life on the razor's edge.

More than 60 per cent of Hungarian Lutheran church buildings were destroyed in World War II. Many people lived in conditions of extreme poverty, with church activities accordingly circumscribed. While the Lutherans in Hungary are not negligible, numbering half a million, they represent only five per cent of a population in which four centuries ago, before the counter-revolution, they represented two-thirds. Lutheranism in Hungary had grown used to an often bitter struggle for survival.

So it was a typical diaspora of small congregations in scattered towns and villages that formed the bishopric to which Lajos Ordass had been elected. With terrific energy and conscientiousness, he set out to discover and visit hidden groups of his people, his task made more difficult by an exchange of 40,000 Slovaks in Hungary for 40,000 Hungarians in Czechoslovakia. Then it was found that the mild-mannered bishop had great organizing power. No group was too small for him to seek out, personally visit, and weave into the church fabric. His capacity for hard work was endless, and his congregations loved him.

"We'll Do the Suffering"

It was inevitable that this man of Christian conscience should conflict with the Communists as he had with the Nazis. In 1948 the Reds announced their intention to take over the extensive system of church schools.

Bishop Ordass was in Geneva on church business. He said he would not make plans to oppose the Reds, but neither would he give consent. Again people begged him not to go back to almost certain imprisonment, perhaps death.

"You pray," he said, "we'll do the suffering."

He returned to Budapest. A Hungarian government official harangued him. He said it was the bishop's duty to "lead the people to trust their government." The bishop replied that his duty was to God and the only propaganda he could teach was the Gospel of Christ.

On the night of August 24, 1948, Lajos Ordass was arrested and held 24 hours for questioning. He was given the option of resigning as bishop. He refused. Again on September 7 he was given 24 hours in which to resign. Again he refused. The next day he was herded off to prison.

Government-directed newspapers launched a heavy attack upon the bishop, but failed to discredit him in the eyes of his people. When his trial was held on trumped-up charges of failure to report receipt of relief funds from America, the Lutheran churches of Budapest were crowded with those who came early in the morning to pray for their beloved bishop, and many stood outside praying in the streets.

In court Lajos Ordass maintained his innocence. "During these five weeks," he said, "I have asked myself and my God many times if I am guilty. I have had plenty of time to ponder this question. And now, as I stand here before my judges, I must state that I—from a childhood of poverty risen to this high responsibility—have never lived with such peace in my heart as I have received during this time. . . . As I now stand here I carry a wound. It is a deep wound. . . . If the judge sets me free, then the wound will not hurt so much that I could not work and serve my fatherland. But . . . in any event, the blessed will of God will be done."

The court sentenced Bishop Ordass to two years in prison and deprived him of his civil rights for five years, fining him 3,000 forint, about \$225. Released after twenty months, he went into forced retirement. Only a month before, in April of 1950, he had been deposed by the Church.

"Our Proper Bishop Is Back"

Lutherans the world over never ceased to work for the rehabilitation of the persecuted bishop. After eight years, through the efforts of officials of the Lutheran World Federation, vindication and restoration came in the fall of 1956. His people were overjoyed. An old woman spoke for them all when she exulted, "Now we have our proper bishop back again."

Preaching his first sermon in eight years on Reformation Day last October, Bishop Ordass took as his text Matt. 22:1-14 (The King's Marriage Feast). He said he was good to speak after a long silence and "to testify that there is a holy relation between Jesus and a belief comparable to that between a bride and bridegroom."

"When everybody deserted me and I shook with fear," he said, "my Savior called me and took me in his strong arms. He led me through a burning flame and showed me the beginning of a new life. I knew that if nothing is constant in this world, God is changed; and to Him that which was sin yesterday remains sin today and that which was holy yesterday remains holy today."

Characteristically, Bishop Ordass greeted the Austrian church team who brought relief supplies during the Hungarian uprising last November with the statement that the food and medicine, though welcome, were not as important as the assurance of "brotherly love" they brought.

And characteristically, too, he asked for funds to support the dependents of the puppet church officials set up by the Communists during his imprisonment and now, in their turn, deposed.

The Church Is Not Afraid

If Bishop Ordass never became the symbol of the Hungarian people's struggle against Communism, it was because his attitude is more that of a Ghandi than a Gregor VII. Where the Roman Catholic cardinal, in one tradition, often urged his flock to defend the spiritual in the political arena, the Lutheran bishop, true to his tradition, kept away from politics. But he was an equally implacable enemy of Communism.

"The Hungarian Lutheran Church," he said at his trial, "does not look for the suffering of martyrdom but it is not afraid of it and does not shrink from it."

Recent photographs coming out of Hungary since his rehabilitation last fall shows streaks of white in the bishop's thinning hair, deepened lines, and cavernous hollows in his cheeks. But there is the same gentle, almost exalted serenity in his eyes, and the same strongly firmly set jaw.

A Lutheran churchman who visited Bishop Ordass in the summer in Budapest just prior to his rehabilitation, said "I have visited a saint."

This is the man who has been chosen to preach the opening sermon before some 10,000 delegates and visitors in the Minneapolis Auditorium on the evening of Thursday, August 15, as the Lutheran World Federation opens its 11-day Third Assembly under the theme, "Christ Frees and Unites."



Radio and Television in the WMF

Prepared by Mrs. Arthur Solum, Mrs.
J. B. Huffman, and Mrs. R. O. Quello



We are told that every twelve
years there is a net gain of one
individual in the population of the
United States. At this rate in twenty
years there will be sixty million more
people than there are now. How will
the Christian Church keep up with
this enormous increase? How can we
be disciples of all these, when even
now we are sixty-five million disciples
and—there being that many un-
reached in the United States today?
Are churches are springing up every-
where, but they are not appearing fast
enough to keep pace with this great
need. Should not, then, the forces for
the Gospel make use of the media of radio
and television to cover the earth with
the Gospel?

Radio and television have some un-
usual features that make them par-
ticularly effective instruments for get-
ting a message to people. First, they
are media of mass communication.
Over 90 per cent of American homes.
This makes radio only saturation means of communi-
cation in this country today. Television
reaches over seventy-five per cent of our
homes. A single broadcast can reach
thousands, many broadcasts reach thou-
sands, and even the small local ones
reach hundreds. An educational televi-
sion class in psychology had an esti-

mated 65,000 watchers. Someone com-
mented, "It may not have much of
a Trendex rating, but it's a whale of
a psychology class!" Radio and televi-
sion may not reach all, but, if used
effectively, they will surely reach many
whom we are not touching now.

The second feature of radio and televi-
sion is that people are geared to
them. We live in a broadcast age. We
listen to the news before we read it.
We like the intimate style, capsule pre-
sentations, changing pace, and variety
of broadcasts and telecasts. And because
of this affinity for things broadcast
there is opportunity here to get behind
otherwise closed doors with the Chris-
tian message.

The third feature, one peculiar to
television, is that of its effective pen-
etration into human consciousness.
Roughly ninety per cent of human
knowledge is acquired through seeing,
and eight per cent through hearing.
How great, then, must be the impact
on both of these senses together!

The Women's Missionary Federation
has pioneered among church women's
groups in radio and television. Twenty-
four years of radio broadcasting over
more than thirty-five stations attest to
the eagerness and constancy of women
all over the country. The WMF at
present carries twenty-four weekly

radio broadcasts, as large a number
as it has ever had at one time. The
latest addition is a program over
KDMA in Montevideo, Minnesota. We
rejoice over these efforts, but there is
also need and opportunity to expand.
Expansion takes place only when a
local group catches the vision of the
need and the challenge and, with ad-
vice and suggestions from the central
committee, launches out to finance,
produce, and support its own programs.

In 1954 the WMF decided that televi-
sion, particularly for children, should
be a part of its work. This decision was
reached after a study of the effects
of television on children and the ap-
parent lack of good children's pro-
grams. Encouragement in this endeavor
was given by the WMF group in Rock-
ford, Illinois, who, entirely on their
own, had proved themselves in chil-
dren's television with their program
"Come and See" over station WREX-
TV. This program is in its fourth
year of successful telecasting. A nine-
week television series was recently pre-
sented live over WDAY-TV at Fargo,
North Dakota.

"Through the Porthole," originally
viewed live from Garden City, South
Dakota, is now seen on film over fif-
teen stations, all of which give free
time to the program.

A group of teen-agers and their ad-
visers in the South Central District are
making plans for a teen-age television
series in that area. This will be WMF's
pioneer effort with that age group, and
the project is being watched with great
interest.

WMF groups all over the country
have contributed generously above their
other giving to a "TV Fund." This
money, along with other contributions,
is used to help with the cost of films
and scripts, so that no rental charges
need be made.

What of the Future?

Radio will continue to fill definite
needs; and WMF radio, geared to
women in their homes, will not lose
its place or its prestige. Television
continues to be costly and more diffi-
cult for lay people to handle, so pro-
gress here will be slower. But the
results shown so far with children are
worth the great effort and great cost.

Farewell to

It is fun to see advances at a mission station. There had been several in Baboua, French Equatorial Africa, since my last visit. The Bible school, serving the entire mission field, is located here. When I was here in 1951, classes were being conducted in the garage built for the missionary's truck. Now a fine three-room building erected specifically for the Bible school was in use, welcoming students for a new term. There were two residences when I was there last, both of them of sun-dried brick walls and thatched roof, one of them with just the ground for a floor. They are both still in use by Missionaries Watne and Conrad Jorgenson, who are teaching in the Bible school, but a new residence of permanent material is occupied by Pastor and Mrs. Bredfeldt, who are in charge of the district. Another is nearing completion. Miss Waechter, from France, completes the staff at this station. She is employed in the Bible school.

Abba had changed, too. Miss Mabel Nostbakken and Miss Doris Swiggum live in a house made of sun-dried brick and thatched roof, but with a cement floor. Miss Nostbakken is in full-time literary work, at present translating the balance of the New Testament into the Baya language with the help of a committee established for this big task. Miss Swiggum is in charge of the dispensary work. A new dispensary building has been planned, and the government is granting most of the money for its erection. Having confidence in the work done by the mission, government authorities have decided to leave the medical work of the district to our mission. We found a large number of people crowding in to the "temporary" quarters to get physical help.

The Smiths live in a new home of "permanent" construction. Their old house, with thatched roof and mud floor, is now being used for special classes for the catechists and their wives to make them more efficient in their work. This is important since the government

formerly refused to let the mission conduct schools in the native language of the people.

These two mission districts cover about 80 villages, most of them with chapels. There are quite a few Christians and many catechumens. Lack of ability to read has been a handicap in catechetical instruction and has delayed baptism for many.

We also called on Chief Abba, the same Baya ruler who was in charge of the people when I was there. He knows the Way of Life, but there is Mohammedan pressure on him as on all the chiefs. Many fear that it would be done away with if they left their Mohammedan faith, and they also find it difficult to leave their polygamous state, which is permitted under Mohammedanism. The chief is friendly to the mission, however, and one of his sons, Solomon, is a Christian who has helped a great deal in the work of translating Christian literature.

The Presbyterians Have Helped

In the countries where we carry on mission work there are, of course, also missions of other churches. By agreement among the missionaries, there is no overlapping of work, no competition between the various denominations or mission societies.

This does not mean that there is complete isolation of one mission from another. There are mutual interests. One is in the field of unified representation before the government in such matters as education. There is translation of the Scriptures. Although the Presbyterian mission lies a distance south of our field, its members have shown us good will and have given help in many ways. Their business office has helped us with importation of supplies. They opened their school for missionary children to our mission before we had our own school. Their educational director has also served as representative to the government for all missions in Northern Cameroun. They have also opened their school for higher education to our young people.

To talk over common problems Pastor Sand, superintendent of our mission, and I took the plane to meet Dr. L. K. Anderson, superintendent of the Presbyterian mission. This was a profitable visit. This mission is in an area where the western impact has been longer felt and where education and national aspirations are more advanced. The experience they have had is of value to us, because we will most likely be facing the same problems some years hence. We were graciously received.



Christmas in April! Missionaries in Abba enjoyed getting their Christmas boxes from America, even though they didn't arrive until April 4.

the Camerouns

Rolf A. Syrdal



Syrdal; Mr. Keller, commissioner of the joint mission educational work in the Cameroun; and Dr. L. K. Anderson, superintendent of the Presbyterian Mission.

spent an evening and morning sharing plans and ideas.

We were also able to visit for a while with Mr. Keller, formerly of the Presbyterian mission and now commissioner of education of the joint mission educational work in the Cameroun. Mr. Keller is French, and gives able assistance to all Protestant missions in the country. He is a stimulating person who has an intimate knowledge of the country and an understanding of the political developments of the nation. I should like to contribute to these two men who have been of so much assistance to us in many ways.

Norwegian Brothers

There is still closer fellowship with the other Lutheran missions. We have been holding meetings with the Lutheran Brethren Mission to the north and the Norwegian Missionary Society to the east, concerning their work in a theological seminary and a normal school, and in the formation of a united Lutheran church.

Shortly before my trip to the Cameroun, the Lutheran Brethren missionaries were advised by their home board to withdraw from all union negotiations. This decision I regretted. All of us will become the poorer for the loss of it. And the Lutheran Brethren Mission itself will suffer most. They are unable to carry on alone the vast undertakings of education needed for their work. It is

sad that the coming Church will be divided even before it gets a chance to be formed.

The Norwegian Missionary Society and our mission decided to go ahead with the projects, in the hope that the Lutheran Brethren Mission will join later.

Pastor Sand and I had been invited to attend the conference of the Norwegian Missionary Society. Pastor Sand was unable to go because of negotiations to establish new work in the north, so Pastor Watne accepted the duty. We arrived in the late afternoon, just in time to get cleaned up for the "Norsk Kveld" (Norwegian Evening) celebration that they usually have at every annual conference. This was also a meeting of the Cameroun section of Normandsforbundet. There were speeches and songs—devotional, patriotic, and humorous. It ended with a wonderful smorgasbord that made you feel that you had suddenly been transported to Norway.

The business session of their mission was much like our own—some differences of opinion, but generally great unanimity in thought and decisions. One of the marvelous things was their action on the report that had been sent from the Union Committee to both conferences. Our mission had amended a few items of the report when it was accepted. So had the Norwegian missionaries. When we were informed of their amendments we found that they concerned the same items and that they had been amended in the same way.

The only differences were in the date of beginning the union Church and the starting of the Normal school. We both wanted the school to start in 1958, but we thought it would have to run one year in temporary quarters. They urged that we build the permanent buildings immediately. These slight differences were soon cleared up. The unanimity of decisions of the two conferences, meeting separately and not knowing what the other had decided, was startling. Such spirit speaks well for continued co-operation and union.

It Was a Good Trip

We drove back to Ngaoundere Saturday afternoon and were again welcomed to a late supper. Sunday morning we attended church there. Six languages are used in the church for services—Fulani, Mboum, Sanga, Baya, French and Douro. At the services we attended, both Baya and Sanga were used, and I got as little from both languages—but much from worshipping with these brothers and sisters in the Lord, bound together in a common faith and hope.

Sunday afternoon I left by plane for Ft. Lamee, south of the Sahara Desert, where I later caught the plane for Paris. I was in Paris before noon on Monday (April 8), I left that night by plane direct to Chicago, and was home in St. Paul Tuesday morning at 11:45.

It was a good trip—one through which I gained much knowledge and inspiration.

EDITORIAL

Action on Union Matters

Two of our sister Churches, the Lutheran Free Church and the Suomi Synod, have recently held their annual conventions. Both took action regarding their future relationship to the current union movements in American Lutheranism. In addition to publishing the news of the action taken, which is being done on our news pages, we offer the following editorial comment.

It will be recalled that, at the conventions of 1956, the three bodies whose union efforts are close to consummation now, namely, the American Lutheran Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church, passed resolutions inviting the Suomi Synod to take part in our negotiations. At the same time the Suomi Synod had before it the invitation of the Augustana Evangelical Lutheran Church and The United Lutheran Church in America to participate in their negotiations. The Suomi convention adopted a resolution instructing its union committee to negotiate with both groups.

In March, the Suomi committee met with the Joint Union Committee and engaged in a thorough discussion of the details of our projected union. The committee also had been meeting with the joint committee of the other groups. On the basis of these meetings, the union committee of Suomi recommended to its annual convention that Suomi henceforth negotiate only with the Augustana—ULCA movement. At its annual convention in Hancock, Michigan recently, the synod by a large majority adopted this recommendation.

To be sure, we would have been most happy had Suomi decided to cast her lot with us. Our relationships with this splendid little group have long been intimate and happy. On the other hand, there have been close ties between Suomi and The United Lutheran Church and Augustana as well. Therefore, we are satisfied with whatever decision Suomi found wisest. We are happy for every evidence of success for either one of the union movements. Now we can include in our prayers for the success of that movement another beloved sister body.

The details regarding the action of the Lutheran Free Church have already been related in our news columns. What it comes down to is that, in a series of resolutions which passed by about a two-thirds majority, the Lutheran Free Church took all the steps possible to re-enter negotiations with ALC-UELC-ELC. A referendum will be held in the congregations during the months of October and November of this year, which will decide the

future relationship of the Lutheran Free Church to the projected, The American Lutheran Church.

Dr. T. O. Burntvedt (who was prevented by illness from being present at the Annual Conference of the body he has headed for more than a quarter of a century) addressed some sober words to his Church. We would like to quote the basic paragraph:

"We have come to a crucial moment in the history of the Lutheran Free Church as we are gathered here in Annual Conference. By decision a year ago, this Conference, and I trust referendum by congregations, must decide whether or not we are to re-enter union negotiations on equal terms with the other negotiating bodies committed to union. The decision must be decisive and accepted as such whatever the result of the ballot might prove to be. With this in mind let us act as responsible Christians in the best light and understanding given, and with the prayer that the Holy Spirit might direct us."

The editor was not able to attend the sessions in which this matter was discussed, because of duties elsewhere. However, everything we have heard leads us to believe that the Conference took its president's admonition seriously. The Conference did act "as responsible Christians" and we know that the discussion leading up to the congregational referendum will be carried on in this same manner.

We hope very much that the result of the referendum will be that the Lutheran Free Church re-enters negotiations and becomes a part of The American Lutheran Church when the union is consummated. We have stated repeatedly that not a little of the joy of the union would be gone, as far as we personally are concerned, if the Lutheran Free Church were to find it impossible to rejoin us.

However, there is something far more important than that involved. Believing, as we so firmly do, in the sovereignty of the congregation, what we are most anxious about is that *every* church body which enters union negotiations shall do so in accordance with the will of the congregations for which the church body exists.

If it becomes evident that the majority of the members of the Lutheran Free Church feel that the work of the Kingdom will be advanced by their inclusion in the union, then by all means the Lutheran Free Church must re-enter the negotiations. On the other hand, if the referendum makes it apparent that the rank and

membership of the Lutheran Free Church feels its destiny is by itself for some time yet, then the Lutheran Free Church should continue as a separate entity. Let us not let our perfectly natural desire to have these beloved friends back with us obscure the basic principles involved.

and so the cause of Lutheran union goes on. There is at the present time sixteen autonomous Lutheran churches in America. If the Lutheran Free Church re-enters negotiations, the consummation of our union will increase the total number by three. If our sister bodies

which are also negotiating toward union continue to be four in number, then the consummation of that union will decrease the number of bodies by another three. Then there will be a total, not of sixteen, but of ten—the smallest number of autonomous Lutheran bodies, as far as we know, in the history of American Lutheranism.

Nor is this the entire story. The Lutheran Church—Missouri Synod is of approximately equal size with the projected new bodies. This means that, in the near future, all but a very small fraction of Lutherans in America will be included in three large bodies. This will mark a tremendous step forward on the road to total Lutheran unity.

BOOKS in review

Japanese Crosses

TEN AGAINST THE STORM. Marianna and Norman Prichard, Friendship Press, 164 pages, \$2.50.

An exciting book based on true accounts of ten outstanding Christians during the past century in Protestant Christendom in Japan. The book is a part of several publications for the centennial of Protestant Christianity which began in October, 1859, in Japan.

These ten persons, eight men and two women, have been portrayed briefly, and their lives are much like those of the early Christians who faced the persecutions of their day. The power of the Word in writing or in action is fascinating as it touched lives in remote places. One small incident or connection with the forbidden Book would get a large and powerful hold upon the person, and he would not let go until the Galilean had conquered. The book begins that way; as the first leaf gives it: "When a highborn samurai, striding along the shores of Nagasaki Harbor one evening in 1855, spied a man bobbing on the water, he had no way of knowing that he had made the most important discovery of his life. His deep-lidded eyes would have glinted with surprise if the man had said to him, 'This book will transform your life and bring great changes to your country.' Yet the prophecy would have been true! The book found by Wakasa, the samurai, was the Bible, which sparked his interest in Christianity. As a result Wakasa and his brother were the first Protestants baptized in Japan, professing their faith in an area when to practice the religion of the West was to court death."

The "storm" was the severe persecution of Christians evidenced by the ban which was placarded before the people on wooden

signboards in public places. These boards read, "Reward for the capture of Christians! Death to the followers of Yaso!"

It's thrilling to become acquainted with these lives. Certainly there is much material here for real sermon illustrations. It's easy reading for anyone, and can be read just a chapter at a time. But who can stop reading after having opened the book? The reader will thank God for men and women like those ten in this book. The book is short, still it gives much help in understanding the beginning of Protestant Mission work (its first 100 years) in Japan.

O. GORDON TANG
Missionary to Japan

A Rural Crusader

BOXCAR IN THE SAND. Laurence Hewes, Alfred A. Knopf, 262 pages, \$4.75.

A government bureaucrat with high purpose, a fearless sense of justice and unusual insight into people is revealed by the author of this book. The book truly suggests the radical, painful, and often misunderstood effects of drought, depression, and war upon rural people and eventually upon cities which prospered upon their hunger, sweat and toil.

Mr. Hewes has a tingling challenge on nearly every page. The reader feels he follows a crusade. The minorities—Mexican beetworkers, "Okies," Great Plains ranchers, amateur irrigation farmers, Japanese tenants—receive a most warm, objective and at times humorous treatment. The author shows a poetic feeling when, with almost Amos-like concern, he dramatizes rural people.

Many New Deal personalities receive mention since Hewes began his work under Rexford Tugwell in the Resettlement Administration. One of Tugwell's sayings is worth re-

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

quoting; "... anyone who was thinking at all was confused; nonthinkers could enjoy the false security of immemorial mental hitching-posts."

Both layman and pastor, rural and urban, will find much refreshing stimulation from this shrewd, warm and sometimes uncomfortably frank discussion of dynamic changing America.

J. ELMO AGRIMSON
Tioga, N. Dak.

Racial Stress

THE KINGDOM BEYOND CASTE. Liston Pope, Friendship Press, 160 pages, \$3.00.

Dr. Pope presents an overview of the racial problem in the United States and an interpretation of it in the light of the Christian gospel.

The author, who was chairman of the drafting committee on "The Church Amid Ethnic and Social Tensions" at the Evanston Assembly of the World Council of Churches in 1954, devotes the first six chapters of his brief and concise work to a discussion of the problems of racial stress. He includes, in easily understood, non-technical language, accounts of race riots, theories of racial superiority and some of the common roots of prejudice. He also takes note of the extremely difficult racial situation in South Africa and gives some popular facts and fancies about race.

The last three chapters of the book deal specifically with the relation between the race problem and the Christian gospel. One of the most surprising statements made by the author is that the Church has been the stronghold of segregation, and church mem-

bers will be sobered by the facts with which he documents this assertion.

A number of verses of scripture summarizing the Biblical point of view and emphasizing the oneness of man in Christ are explained and interpreted in the final chapter. An important issue which should concern all Christians has been discussed in an interesting and highly readable manner by Dr. Pope, who has also provided a selected list of books for additional reading.

JOHN JURKOW
Faribault, Minn.

An Architect's View

THE CHANGING CHURCH. Katherine McClinton, Morehouse-Gorham, 142 pages, \$7.50.

Since the church is changing one would expect that church buildings, as a physical manifestation, would change also; and in a parallel manner. Somewhere Mrs. McClinton suggests that this is true, but her book doesn't touch the relationship except at its most obvious points. Instead, the thesis seems to be that since change has caught up with church design it is well that we consider the situation and learn also to change.

A book will some day be written which supplies the building committee with information it can't get off the top of any good architect's mind. And it will probe the purposes of church building, scrutinize the available means and elaborate the possibilities. This book seems to assume that the purposes are obvious, which in this day they are not; presents the means very incompletely, as amateur scholarship is likely to do; and suggests patterns instead of possibilities.

This book has some fine photography, mostly of previously unrepresented buildings. This is refreshing, but inevitably some are not first-class design. Photographs do much to prove to hesitant committees that other committees have been venturesome.

ED SOVIK, A. I. A.
Northfield, Minnesota

Dollars and Sense

"LET'S THINK ABOUT MONEY." Ellis Cowling. Abingdon Press, 1957 95 pages, 75c.

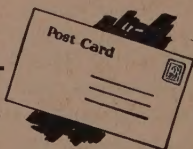
In his preface, the author says the purpose of the publication is "to provoke thought and discussion and help achieve a better understanding of money and its place in

Christian living." He achieves his purpose with a fresh and direct style. He understands our contemporary attitudes toward money, especially the attitudes of those of us who are in Christian congregations. He effectively breaks through our normal defenses on the subject of getting and giving. His chapter entitled "Poverty Is Always Relative" is a good example of this. It is summed up in these words: "It is not lack of the necessities that creates in most Americans a feeling of poverty. It is not fear of actual want that bothers us. The roots of our feeling of poverty lie in our desire for things beyond necessities. These are our wants."

This pamphlet commends itself for many possible uses in a parish, in addition to individual reading. Each chapter concludes with a number of questions, which should stimulate a fruitful discussion. Men's groups, women's groups, youth groups, Sunday school classes and a variety of gatherings could benefit from several programs around the contents. We need this voice which calls us up short and makes us "think about money."

RAYMOND M. OLSON
Minneapolis, Minn.

Correspondence



Billy Defended

►In the June 11th issue of the LUTHERAN HERALD appeared an editorial about Billy Graham and the Madison Square Garden Crusade for Christ.

I carefully reread this editorial to make sure that I would understand the attitude that it contained. There were some favorable things said about Billy Graham and this Crusade for Christ, but why did you not leave it at that?

Why did you select the often controversial *Christian Century* and the *Nation* magazines from which to quote? It would appear that if the editor had really been in favor of the spiritual revival that is going on there, he would have selected to quote from some of the many other magazines that are devoted to the ministry of winning souls for Christ that gave their wholehearted support to this Crusade.

We wonder too at the recommenda-

tion given in the editorial, quote: "We Lutherans with our quiet ways of doing things don't care for meetings in Madison Square Garden or getting battered by evangelistic publicity." To say that we Lutherans do not want any meetings in Madison Square Garden was an unfortunate commentary to make for a Christian paper.

I am a Lutheran and I love my church, but we will never get to Heaven by merely being Lutherans. We Lutherans must wake up to the great need of spiritual revival not only in the large cities but also in the congregations in our Lutheran Church.

K. N. FOLSLAND
Oldham, S. Dak.

Devotions Appreciated

►It is quite some time since I have written to you, but lately Mrs. Jensen and I have often remarked about our joy in reading the HERALD. We look

forward to each copy with eagerness. Especially do we want to compliment you on your choice of Rev. Hestenes to write the devotions. Not only does he express himself clearly, but he reveals a fine spiritual maturity which gives some real meat in nearly every daily lesson.

J. R. JENSEN
Janesville, Wis.

Herald Lauded

►Congratulations on the very fine publication, our LUTHERAN HERALD.

I thought the June 18th issue was particularly good, the community project of one congregation, the fine social work article by Harold Belgum, the Children's Home work, the outline of the World Federation Conference, and the "Get All You Can" item by Harold Kildahl that gave a refreshing turn to the matter of acquiring material goods.

I could go on but from covering it seemed a particularly fine issue and was a continuation of great progress in our fine church publication. Kindest regards.

ELMER L. ANDERSEN

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY AFTER TRINITY

Epistle: Romans 3:1-20

The Gospel: John 1:35-51

Monday, July 15 THE BACKGROUND

Read 1 Peter 3:8-15

at in your hearts reverence Christ as

right in your heart, Peter says, is the way to keep Christ, and keep reminding yourself that He is your Lord. And when you remember that it's not only on Sunday while you sit in church, but that He is with you all the way through the week, it will help you in all your relationships.

In a hard-hearted world it is not so easy to "love the brethren," have a tender heart," be kind where there is harshness, and to be "zealous for what is right." But if you have Christ in the heart and let that stand as the background for everything you say and do, you have the Help in the attempt.

The background is important. If the god of selfishness is running things you expect to bring above selfishness. That's the only way selfishness can produce. If Christ is in the heart, if He reigns in the heart, the goodness of the Spirit will be expressed in



Thursday, July 18 WHERE FROM?

Read John 1:43-51

Now Philip was from Bethsaida, the town of Andrew and Peter.

Where he does and it doesn't matter from where since you have come so long as you are located in the correct place now. In Philip's case it did not matter that he was from Bethsaida. In fact, that had nothing to do with what he turned out to be. It was after he left that place and came to Jesus that his life really started. We are not in position to say what Bethsaida was like: Was it good or was it bad. In either event what Philip needed was the Lord Jesus.

"Bethsaida" may be taken to mean, also, a past without Christ. Such a past is a waste of wasted time. It is a blank spot on the calendar of God's purposes. Sometimes it is a chronical of sin that man wishes he could erase from his memory. The past must not stand in the way. We found Philip and said to him, "Follow me." The present time—and the future—is what matters to Christ. And it is the same for you and me.

Tuesday, July 16 BUT AT THY WORD

Read Luke 5:1-11

"Master, we toiled all night and took nothing! But at your word I will let down the nets."

It's the second part of this statement that made all the difference. The first part is the sad story of defeat. If Peter had let it go at that and said he refused to do any more fishing, there would have been failure.

But that is not what happened. Faith went to work. "But at thy word!" Common sense said, "This won't do any good," but faith said, "Yes, it will."

Knotty problems! All of us have them. There are things we know should be done but we are afraid to tackle them because we feel they are impossible to carry out. Jesus says, "Go ahead!" "Overcome that evil, say No to that temptation, patch up that long-standing quarrel, enter into a sincere relationship with the Lord."

Like Peter, we must learn that all things are possible with God. When we show obedience to His Word and seek His will, He will not lead us into failure.



Friday, July 19 WITNESS

Read Acts 26:1-18

"But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me. . . ."

Paul told his story to a great many people, and to the high and the low, the mighty and the meek. Here he was telling it to King Agrippa. True, it was in defense of his life, but nevertheless he stayed faithful to his Lord in the telling.

When Paul was converted he was ordered to rise and stand upon his feet. He was told to take a stand and be ready to give a good witness. This he did to the very end, and magnificently so.

Sometimes this is done without the glamor we would want. Think of pastors who year in and year out declare the Word of God without great publicity and who never become "famous" for it. Nonetheless they are keeping a faithful stand and are bearing witness to the truth. God and many people who are under their care know this full well and are grateful for it. All sincere witness is used of God.

Wednesday, July 17 ON BEING GOOD

Read Romans 3:9-20

For no human being will be justified in his sight by the works of the law.

The simplest way to state the place of good behavior in connection with Christianity is this: You don't make yourself a Christian by being good; but because you are a Christian and allow the Spirit to rule in your life, goodness follows. Being good does not bring you salvation but salvation brings goodness into your life.

Those who follow Christ do not bother to raise the question, "Why should I be good since my salvation comes by faith in Christ?" Rather, they step up to all of life with the mind of Christ. They meet every situation in the spirit of love. There is no thought that the good deeds, the thoughtfulness, the kindnesses are "adding up in my favor," and that "I am so good that God will save me."

When you are saved by the goodness and the sacrifice of Jesus you are set free to serve. You keep telling yourself that you must be Christlike. You remember always that there is need everywhere that Christ shall be glorified in you.



Saturday, July 20 YOUR ANSWER

Read Matthew 16:13-19

He said to them, "But who do you say that I am?"

It is an old truth that everybody has to do something with Jesus. Either you accept Him or you reject Him. You cannot be neutral. Jesus asked the disciples what other people were saying about Him, then He pin-pointed the question by putting it to them. They had to believe in Him as the Son of God or they had to admit that they did not receive Him as such. Happy for them and the Kingdom, Peter proclaimed their faith.

The answer Christ wants from us is the same as He got from Peter. It may be put in words but it must also be put into life. Commitment, we call it. And that is the best answer we can give.

All over the world there are people giving this good answer with their lives. How happy they are! And how blessed is the world because of them. They have a Savior who has redeemed them and they have a Lord whom they serve.

Let my whole life answer: Faith! Amen.

THE CHURCH in Today's World

Dibelius Still Restricted

East German Communist authorities refused to issue a travel permit to Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), who was scheduled to preside at the Kurmark Church Day observance in Potsdam, near Berlin. Kurmark is a large district of the Evangelical Church of Berlin and Brandenburg of which Dr. Dibelius is bishop.

Since the beginning of March, when the EKID Synod approved a chaplaincy treaty with the West German army, the Communist regime has not permitted Bishop Dibelius to enter the Soviet Zone. Various church bodies, including the EKID Council, have protested the measure.

Participants in the Kurmark rally adopted a declaration of loyalty to Bishop Dibelius and demanded that the travel ban, and all other measures preventing him from exercising his office, be ended.

Suomi Makes Merger Choice

The Finnish Evangelical Lutheran Church of America or Suomi Synod has decided to continue as a participant in the Joint Commission on Lutheran Unity, which includes the United, Augustana and American Evangelical Lutheran Churches. At the same time, Suomi officially withdrew from further negotiations with the Joint Union Committee, composed of the Evangelical, American and United Evangelical Lutheran Churches.

Action charting the synod's merger course was taken at its 68th annual convention in Hancock, Mich., as delegates approved the dual resolution by a vote of 218 to 99. The resolution was recommended by Suomi's Commission on Inter-Synodical Relations, headed by Dr. Raymond W. Wargelin, president of the 35,000-member church.

Preceding the merger vote, but directly related to it, was the convention's decision to separate Suomi Theological Seminary from Suomi College. The separation was voted by a margin of 249 to 81 after long and spirited debate. Delegates also voted by 227 to 97 to grant the board of trustees of the seminary the right to affiliate the school with some larger Lutheran seminary, and 259 to 40 to let merger developments determine the place of relocation.

Whites Invite Negroes

The Rock River Methodist Conference of Illinois voted unanimously at its annual meeting to invite 10 Negro congregations within its boundaries to join its ranks. Eight of the Negro churches are in Chicago, one is in Evanston, and another in Blue Island. Part of the all-Negro Lexington Conference, these ten churches have more than 10,000 members.

The invitation proposed that churches transfer during June, 1961, "or any time thereafter." Bishops at the two conferences named a joint committee to solve administrative and other problems involved. A preamble to the invitation said: "We believe Christ's cause in the Chicago region can be served best by one Annual Conference."

Bishop Charles W. Brashares of the Rock River Conference, predicted that the shift would provide no major difficulties. He said all Negro ministers involved meet the Conference's educational standards and several churches in the Conference already have Negro members among their parishioners.

Methodist Conferences throughout the country are now voting on a proposed amendment to the Church's constitution which would permit Negro churches to transfer to white jurisdictions.

News Briefs

• By a vote of 161-124 the 99th General Assembly of the United Presbyterian Church approved merger with the Presbyterian Church in the U.S., thus assuring the creation of a new Presbyterian denomination in the United States with a membership of about 3,000,000.



READ NEW NATIVE PAPER—Nigerian villagers are eagerly looking at one of illustrated, colorful periodicals being published by the Sudan Interior Mission; paper, "Duba Dai," is the first of the series in several African languages to be printed by the mission on an experimental basis.

RNS Photo

A second television program deal- with Dietrich Bonhoeffer, German heran martyr of World War II, will elecast by NBC on July 14 in the a of a panel discussion. Those par- ating will be Dr. Franklin Clark president of the United Lutheran rch, Philadelphia Seminary, Pro- or John Doberstein, and Moderator ene Carson Blake, president of the onal Council of Churches. The of the live broadcast is 1:30 P.M. F, but local stations may carry a adcast at a different time.

Four nuns of the Order of the t Holy Savior have arrived here a Sweden to establish the group's convent in the United States at en, Conn.

1956 numerical membership gains the American Lutheran Church e the highest since its organization 1930. Baptized membership now ds at 937,512.



RNS Photo

WELCOME 10TH CONGREGATION—Bishop Vasili, head of the Byelorussian Autocephalic Orthodox Church (center) is welcomed by leaders of the nine congregations of the Presbyterian Labor Temple in New York as his church became the 10th to worship at the center. The new group is described as the Eastern European "church-in-exile."

Within the ELC

Business in Far East

Dr. Alvin N. Rogness, president of er Theological Seminary, is on a th-long tour of the Far East, dur- which he is conducting two res- for Protestant military chaplains Diso (Tokyo), Japan, July 9-10, in Honolulu, Hawaii, July 15.

Dr. Rogness' trip is at the invitation ne Bureau of Service to Military onnel, National Lutheran Council, approval of the armed services of chaplains. The Rev. Lambert e, Washington, D. C., managing r of the Armed Services Commis- Lutheran Church-Missouri Synod, accompanying Dr. Rogness.

Sweden Confirmation Classes

At least two ELC churches held 50th versary reunions of confirmation es in connection with Confirmation ay this year. The classes of 1907 special guests of the congregation hlehem Church in Minneapolis, Rev. Maynard Iverson, pastor, and ty Church, Ishpeming, Mich., the Odean Tieman, pastor.

Go Tell It on the Mountain

Young people of First Church, Dil- lon, Mont., again this year celebrated Ascension Day on a mountain.

Re-enacting the first Ascension Day experience of the disciples, the Luther Leaguers and their pastor each year journey out to one of the surrounding mountain sides where they set up a cross and conduct a sunrise service of worship. After the service a "chuck wagon" breakfast is served.

A large group of enthusiastic young people and their parents are usually present at this unique service.

People

The Rev. Don Hamilton, formerly of Dallas, Texas, was installed in June as pastor of First Church, St. Ansgar, Ia. The Rev. I. Z. Hyland has served as interim pastor since last fall.

The Rev. Edward R. Leivestad has resigned as pastor of the Froid-Home- stead parish of Froid, Mont. to accept a call to Adams, N. Dak. effective September 1.

The Rev. G. Smedal of Roland, Ia.,

the oldest pastor of the ELC, died June 22. Obituary later.

The Rev. David J. Campbell has re- signed as pastor of the Brinsmade par- ish in North Dakota effective Septem- ber 1 in order to pursue graduate study at Princeton Seminary, Princeton, N. J.

Our Next Issue

will be devoted entirely to the Lutheran World Federation Assembly. For you who plan to spend one day or ten in Minneapolis during this exciting event, August 15-25, the issue will serve as a handy guide to what you can see and do—from 8:00 in the morning until 10:00 at night.

We hope that those of you who can't attend will also enjoy this survey of the world Assembly.

Congregations that are interested in obtaining extra copies of this issue for distribution to their members should immediately notify the Lutheran Her- ald, Subscription Department, 426 South 5th St., Minneapolis 15, Minn. The price is 5c each.



ANNIVERSARY DEDICATION—Hedemarken Church near Carlisle, Minn. celebrated its 85th anniversary on June 2 by dedicating this new parish unit. The two-story addition includes nine classrooms and a chapel. Improvements were also made on the original church building. Dr. A. E. Hanson conducted dedicatory rites and the Rev. Emil Salveson, a former pastor, preached the anniversary sermon. The present pastor of Hedemarken Church is the Rev. E. O. Barsness.



MINNESOTA CHURCH DEDICATED—This new brick and kasota stone church was dedicated by Dr. F. A. Schiotz, president of the ELC, on the 85th anniversary of Kviteseid Church, Milan, Minn. The new structure, which seats 700, replaces the old church which burned two years ago and is attached to a parish education unit erected in 1955. Cost of the total church plant exceeds \$275,000. The Rev. Rolf Boe is pastor of Kviteseid congregation. Dr. Rolf Syrdal, director of foreign missions of the ELC, and the Rev. Frank Salveson, a former pastor, were also speakers at dedication and anniversary services.

The Rev. and Mrs. J. O. Gisselquist are on a three-month trip to Europe where they plan to attend the Keswick Bible conference in Northern England and visit their daughter in Germany. Pastor Gisselquist also has several speaking appointments in Scandinavia.

The Rev. Kaarlo Hirvilammi, an official visitor to the LWF Assembly in Finland, is working among older Finnish people in First English parish, Red Lodge, Mont., during the weeks preceding the assembly. The Rev. Herbert E. Strom is pastor.

The Rev. C. M. Svaren has been called to Sherman, S. Dak. to accept a call to Renner Church, Renner, S. Dak., to begin a new home mission congregation in North Sioux Falls, S. Dak.

Churches

Northome, Minnesota—Members of Hope Church voted recently to construct a new parsonage for their pastor, the Rev. Hans Nelson, at Northome. The old parsonage at Mizpah has been sold. There are three churches in the parish.

Redfield, S. Dak.—Ground-breaking ceremonies were held in May for a new \$200,000 church and parish education unit of Our Savior's congregation. The new congregation is the result of a recent merger with an ALC church in Redfield.

Hills, Minn.—Bethlehem Church, the Rev. O. G. Salveson, pastor, will celebrate its 85th anniversary on June 14 with Dr. J. W. Ylvisaker, president of Luther College, Decorah, Ia. as speaker. The congregation also recently honored their pastor on the 25th anniversary of his ordination and 25th wedding anniversary.

St. Paul, Minn.—Prince of Peace Church, a new home mission congregation of which the Rev. Robert Brastad is pastor, broke ground for a \$50,000 first unit on June 16. Services are now being held in Ramsey High School.

Announcements

Wanted to buy: One or two dozen used, small Lutheran hymnaries without notes. Reasonable. Write Mrs. D. Dinga, R. R. No. 3 Box 251, Rice Lake, Wis.



COMPLETE FIRST YEAR—Members of Christ Church, Edmonds, Wash., celebrated the anniversary of the organization of their congregation in June. The first unit of this church, shown here, was dedicated earlier this year by Dr. H. L. Foss, Pacific district president. The two-level building has a sanctuary seating 240 and a lower level parish hall. There are now 218 members of this parish, served by the Rev. Phillip E. Pederson.

Changes of Address for ELC Pastors

G. Berg, Hadley, Minn., 6-6-57 (Temp.)
H. Falk, 1105 N. Bowdish St., Spokane
Wash., 6-10-57
Philip Froiland, Chippewa Falls, Wis.,
7-1-57
Andrew W. Hampton, Bldg. 2207 Apt.
Randolph AFB, Texas, 6-12-57
L. Hofstad, 10 Lincoln Lane, Northfield,
Minn., 7-1-57
Edrichs Kramins, 817 Lincoln Dr., Grand
Rapids, N. D., 7-1-57
H. Kronlokken, Clermont, Ia., 7-1-57
H. McDermid, Lake Park, Minn., 7-1-57
J. Naglestad, 2117 Jensen Ave., Ames,
Iowa, (Repeat)
H. Preus, Lawler, Iowa., 6-1-57
M. Quill, 5843 Goliad, Dallas, Texas,
7-1-57
S. Rindahl, Blooming Prairie, Minn.,
7-1-57
O. K. Storaasli, Richville, Minn.,
7-1-57 (Temp.)
H. Tellefson, 404 Johnson Place, Crook-
ston, Minn., 7-1-57
N. Torgerson, Glyndon, Minn., 6-1-57
H. Toso, 1335 Keston, St. Paul 8,
Minn., 7-1-57
L. Witte, Callender, Iowa, 6-17-57

Recently Ordained Men:
Roy A. Flagstad, Bison, S. Dak., 6-17-57
H. F. Hustad, Atwater, Minn., 7-1-57
H. K. Martinson, 1116 E. County Road
St. Paul, Minn., 6-2-57
H. Mehl, Barnesvold, Wis., 7-1-57
H. Olsen, Leland, Iowa, 3-1-57
H. W. Taylor, 1713 McKenzie Ave.,
Bismarck, N. Dak., 6-23-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acres in Meeker Co., Minn. 69 acres in field. Good bldgs. 7 mi. to good town. May be purchased on contract. 520-1A
200-acre farm in Ottertail Co., Minn. 160 acres tillable. 8 mi. to town. Blacktop road. Bus, milk and mail routes by door. 9 room house with full basement. Price: \$110 per acre with crop if taken. 520-2A
6 quarters of purebred, stock farm in N. E. S. Dak. Bldgs all modern. 520-3A
160-acre farm near Ray, Minn. 80 acres under cultivation. 7 room house, partly modern; barn 36x56; granary, machine shop and other bldgs. Price: \$80 per acre. 520-4A
164 acres near Albert Lea, Minn., tilled, very productive soil; good bldgs. 520-5A

Homes

House for sale in Sioux Falls, S. Dak. made into 5 apartments (all occupied). Large lot with garage. Price: \$8500, \$4000 cash. 520-6B

Businesses

General store-groceries, dry goods and notions. Living quarters included; in a small

country village in N. E. Ia. with ELC church; cheese factory; feed store. Prosperous community. 520-7C

Excellent farm machinery agency in good farming area in N. W. Wis. dairyland. No large capital needed to handle. Bldg. can be leased or bought on reasonable terms. Large ELC church plus good schools. Nice lakes. 520-8C

Rental equipment business with paint and garden supply sales, in fast growing Cent. Texas city over 100,000 pop. Do-it-yourself and contractor trade. 5 Lutheran churches. 520-9C

A modern 17 room house and 6 room duplex and garage on 2 commercial lots in good tourist town at entrance to Black Hills. Will consider a trade for a farm. 520-10C

WANTED TO RENT

Wanted to rent by middle of August, 3 bedroom house in S. Minneapolis. Will need for 6 months to a year. Would consider buying if necessary. 520-11B

POSITIONS WANTED

Experienced woman desires work as cook in institution, restaurant, college or hotel. Will be available in fall. 520-12D

Qualified and experienced war veteran desires work in bldg. maintenance. Has 25 years experience as custodian and engineer plus carpenter, painting and general bldg. and steam plant repair. Has steam engineer's license. 520-13E

N. Dak. man desires work as engineer in some hospital or other institution in N. Dak. Wife would like to obtain work as cook. Both are experienced. 520-14E

HELP WANTED

ELC Christian Day school, located along the Pacific ocean in one of Calif. beach cities, desires the services of a 7th, 8th grade teacher for next school year. Attractive position for a qualified person. 520-15F

Needed, a mature woman as second cook and baker in Home for Boys in Cent. Wis. Salary plus complete maintenance. Modern apartment with bath. 520-16F

Opening for college graduate; responsible position in registrar's office in ELC college. Secretarial training essential. 520-17F

Bookkeeper and secretary combination for a church office in Minneapolis. 40 hr. week and salary open. 520-18F

Elderly woman wanted for housekeeping to care for an elderly lady in N. Minn. 520-19F

Teacher needed who can play piano, for kindergarten in a Chicago nursery school. 520-20F

Printer in large Illinois city, desires a partner. Excellent opportunity. 520-21G

Position for dietitian in co-educational college, service for 450; excellent kitchen and dining facilities; cafeteria style; college graduate with experience in food service; man or woman. 520-22G

Position open for supt. of bldgs. Experienced man to direct maintenance and custodial staff in operation of growing physical plant; includes responsibility for custodial, heating plant, repair and maintenance of bldgs. Send late photo and details concerning age, education, experience and references. 520-23G



TOMBOY JANIE'S ADVENTURES WITH PEEK

by Marian M. Schoolland

Janie loved that little puppy which she found in her dad's raincoat pocket, but restoring it to its rightful owner teaches her the happy secret of sacrifice. For ages 6 to 12.

\$1.25

Code 31-9579

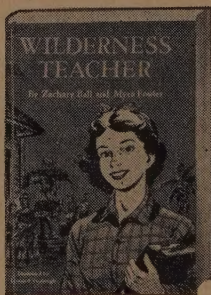
GOPHER TAILS FOR PAPA

by E. N. Rolfsrud

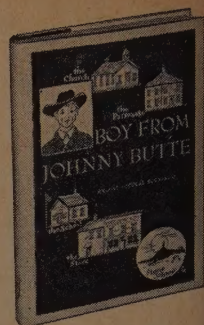
With typical boy's ingenuity and enthusiasm, Sven, the pastor's son, solves the problem of a new church organ with the unlikely help of a gopher. A lively story—and an authentic picture—of early days in the West.

\$1.25

Code 14-231



Good Summertime Reading for Young Teens



BOY FROM JOHNNY BUTTE by E. N. Rolfsrud

Karl was only ten, but he was one of the first the youth in town to learn how to drive a Model Ford! Karl's interest in the Model-T and its own provides excitement and surprises, but also a puzzling problem that young Karl must solve.

\$1.00

Code 31-9579

TEN OF A KIND by Edna Beiler

How do you suppose a gang of boys acts when a new fellow shows up at church with a print on his pants? What they do may be natural—it wasn't the Christian way. But the gang learns as young Dave explains in this popular book.

hard bound, **\$1.00**

Code 31-9579

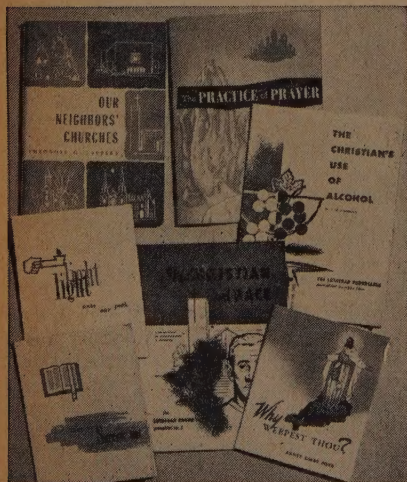
WILDERNESS TEACHER by J. Ball and M. Fowler

Searching the wild, treacherous Florida Everglades with an Indian guide for a lost child and tending the lighthouse during a tropical storm are some of the exciting, suspense-filled adventures of young Selina teaching in the untamed wilderness of Florida.

\$2.00

Code 31-9579

Booklets for Yourself and Your Friends



WHY WEEPEST THOU?

This booklet by Agnes Ford Gibbs is a beautiful expression of sympathy and courage for the bereaved, helping them to face life today, tomorrow and on into eternity with Christ.

15c each; **\$1.65** a dozen;

\$6.75 for 50; **\$12.50** a hundred

Code 22-494

THAT YE SORROW NOT

For the bereaved, comforting Scripture verses concerning death, resurrection and life eternal.

15c each; **\$1.65** a dozen;

\$6.75 for 50; **\$12.50** a hundred

Code 22-462

THE PRACTICE OF PRAYER

by Oscar Feucht

A practical booklet for people who would like to develop a richer prayer life.

paper, 25c

Code 31-6222

OUR NEIGHBORS' CHURCHES

by Theodore G. Tappert

This book presents a calm, objective evaluation of the ten major religious groups in the United States, the points of similarity and difference.

paper,

Code 31-9579

THE CHRISTIAN AND RACE

edited by R. J. Hoyer

paper,

Code 31-9579

THE CHRISTIAN'S USE OF ALCOHOL

by W. J. Wiltburg

paper,

Code 31-9579

LIGHT UNTO OUR PATH

For the sick and shut-in, Scripture of encouragement that inspire God, 4 1/2 x 5 1/2, 16 pages, 2-color with envelope.

15c each; **\$1.65** a dozen;

\$6.75 for 50; **\$12.50** a hundred

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